carry water. Pottery, unknown to the eastern groups, is crude everywhere else. There are neither canoes nor dugouts. The Indians make five different types of musical instruments, all winds, which are often heard in festivals.

The difference in physical appearance between the Nambikwara and their eastern, western and southern neighbors—Paressi, Tupi-Kawahib and the tribes of the *Guaporé*—is striking. (2) And they

2. The anthropological study of the Nambikwara was the object of research of Dr. J.-A. Vellard, who was part of our expedition.

also differ from most of the other tribes of Brazil, whose physical type is generally more massive than theirs. In the case of the Nambikwara, the body is not exceptionally small; but they are slim, and their long hair, sometimes wavy and of more developed pilosity than the indigenous median, their hands and feet of reduced dimensions, their fine lineaments, and above all their faces, of characteristic outline but very purely chiseled, contribute to form a physical type far removed from that encountered most often in South America, but which reminds one persistently of certain types of southern Mexico and Guatemala, and even more of that characterized by the masks with pointed beards of the region of Vera Cruz.

• • • •

The Nambikwara get up at dawn, stir up the fires, warm themselves as well as they can after the cold of the night, then they eat lightly of the [16] remains of last evening's yucca cakes. A little later the men leave, together or separately, for a hunting expedition. The women remain in the camp where they devote themselves to culinary duties. The first bath is taken when the sun begins to come up. The women and children often bathe together for amusement, and sometimes a fire is lighted before which they crouch to warm themselves on coming out of the water while they playfully exaggerate a natural shivering. Other bathing takes place during the day. The daily occupations vary little. The preparation of food is that which requires the most care and time. Yucca must be ground and pressed, and the pulp dried and cooked. Or else the cumaru nuts (*Dipteryx odorata*) which add their perfume to most dishes must be shelled and boiled. When the need is felt, women and children go out on foraging expeditions. If the provisions are sufficient, the women spin, crouched

In the triple household

115 of A1, she plays the role of the guardian of the home, and she is al-
[115] ways seen occupied in some culinary or craft job. She reveals
157 little voluntarily, but when she decides to do it, her information is clear and precise. It is always to her that one has recourse to settle knotty cases, to complete a vocabulary of kinship, to respond to a systematic interrogation.

115 a3. --Vigorous girl of some twenty years, secondary wife of A1.
157 Her mother (a63), sister-in-law of A1, sister-in-law of a2, is at present married to an avunculus of A1. Her father, dead, was a brother of the father of a4.

She is exuberant, always good-humored, ready to go with her husband on the hardest expeditions, capable of carrying heavy loads. She is a true "force of nature"; physically, she is not without [42] charm, she is smiling and full of good health. As an informant she is vague, practically useless.

a4. --About 17 or 18 years of age, the youngest of the wives of A1. Her father and her mother (A67 and a68) are living, avunculus and sister-in-law of A1, cross-cousin and sister-in-law of a2. She is pretty, coquettish and provocative, does not give herself over to any appreciable activity, except on a trip when she becomes the active collaborator of her husband. She talks voluntarily, laughs a great deal, is very curious about our clothing, utensils, manner of eating and living. Totally inefficient as an informant.

a5. --Eight to 9 years. Daughter of A1 and a2. She has a very
•[42] marked sub-nasal prognathism, and has, on the left cheek, a sort of small pimply hole, without doubt due to a tropical ulcer. She is a very calm and amiable child, sensitive to our advances, but who, when she is annoyed, shows sudden fits of anger or outbursts of somber humor during which she is unapproachable. The rest of the time she loves our company and collaborates willingly on the ethnographic work.

A6. --About 30 years: he is the son of an older vanished brother of A1; he calls his paternal uncle "father," the wife a2 of the latter, "mother," and the little a5 "sister." From a first marriage with the daughter of his father's sister (a14), now dead, he has two children (a8 and a9). He is at present remarried (to a7). Otherwise he is vain, satisfied with himself, not very intelligent, a very good father and very taken with his young wife with whom he is always found tenderly embraced. He is a verbose informant, but dull and without personality.

§55 §63 8. ŋ̀ɾinakihɨ̀ndage numɨ̀ sɛlɛlajɛnɛ ɛlamnihɨ̀ŋ̀(bl)
The child has urinated! the hide! he is dirty! throw out(the urine)!

Later, when the child can isolate himself but not yet clean himself up, he is seen returning on all fours to his mother and remaining in that position while she applies the small twig in the way that has been previously described.

142 §56 All children seem to have a pigmented blotch at birth to which no particular belief is attached. The informants only mention the phenomenon with that positive and detached attitude so striking on their part:

9. ŋ̀ɾɛɛ ɲɛdɛɲɛdɛdɛnɛgɛ tɔɔdaɾɨgɛ kã kã kã gudɛɾigɛ (bl)
the children marked with green are born, one day, one day, one day, it disappears.

The disappearance of the blotch actually seems to be very rapid.

593 602 609 One should, naturally, distinguish true parentage and classificatory parentage. The child does not adopt any particular form of conduct towards his "fathers" and "mothers" in the classificatory sense of the word. He treats them like other adults of the group. Often, furthermore, an individual calls a boy or girl much younger than himself father or mother (thus a19 and a20 are "mothers" of A6 and A24).

[547] When an orphan is taken in by a parallel uncle or aunt, the classificatory parents take the place of true parents, and consequently the

[601] conduct changes. In general, the Indians do not use [67] a term to distinguish classificatory parents and children from blood ones. When seeking precision, they add the word tɨŋ̀ɛ̀ɛ̀ɾu (al), tɨŋ̀ɛ̀ɛ̀ɾɛ (bl): "my little one," to the term for son or daughter (ɔ̀ʔkiɾaɾu, ɔ̀ʔkiɲɛɾu), whose connotation seems thus to be social first of all. The physiological acceptance of this springs from the fact that the word is also used to designate the young of animals, other terms being reserved for relationships of parentage in the human family.

§55 §57 The Nambikwara feel very real affection for their children, and show it as regards them, and they are repaid in turn. But these sentiments, however real and profound they may be, are often masked behind the nervousness and instability so characteristic of indigenous conduct. Also, as the following example will show, the risk is to let oneself be fooled by apparent indifference, and even momentary rudeness.

Little A16 suffers from indigestion; he has a headache, vomits, passes half the time groaning and the other half sleeping. He is ill, (tɨtihãɾu, al), but no one, parents included, pays the least attention,

L: Lévi-Strauss E-8 (1938-1939) 1948 SP17 Nambicuara SP17

[End Plate I]

137
133

24
172
482
445

484
482
445

1. Characteristic aspect of the savannah during the dry season. 2. A native garden in the middle of the gallery forest. 3. Travelling.

1: Lévi-Strauss E-5 (1938-1939) 1948 SP17 Nambicuara SP17

[End Plate III]

231
302
301
142

301
304
302
142

1. Female type of group c (note the little monkey Cebus sp. on her head, cf. p. 73). 2. Male types of group a2.

1: Lévi-Strauss E-5 (1938-1939) 1948 SP17 Nambikuara SP17

[End Plate II]

516
142
302
291

[432
411
415]

[231
342
415
285]

[237
222
482
855]

1. Return from the bath. 2. Native C11 leaving for a solitary hunting expedition. 3-4. Camp life (cf. p. 16). 5. Little girl looking for edible roots and carrying a little monkey (Lagothrix sp.) on her head. 6. The two little girls a8 and a9 (cf. p. 42).

1: Lévi-Strauss E-6 (1936-1939) 1948 SP17 Nambikwara SP17

[End Mark V]

291
142
302

[301
45
231]

[515
607
304]

[526
833]

1. The little girl b5 and her dog (cf. p. 70). 2. Three sisters-in-law delousing each other (cf. p. 75). 3-4. Erotic games (A1 and a4) are hard to distinguish from contests of friendly scuffling where children add themselves willingly to the secondary wives and their husband (cf. pp. 62 and 69).

L: Lévi-Strauss E-S (1938-1939) 1948 SP17 Nambikwara SP17

[End Plate VII]

517
516
855
142
302
301

Family life: The woman a22 and her baby a23 in a state of ease (cf. p. 106 ff.).

756
593
301
142

The shaman of group c (C20) plays with one of his two wives (c21).

2: Lévi-Strauss E-6 (1938-1939)1948
SP17 Nambikwara SP:7

142
714
534
301
291
302

PLATE 24.—Nambikwara types. *Top, left:* Man wearing war headdress. *Top, right:* Playing the nose flute. *Center, left:* Young girl. *Center, right:* Portrait of man. *Bottom, left:* Pregnant. *Bottom, right:* Young married girl. (Courtesy Claude Lévi-Strauss, except center, left, by courtesy American Museum of Natural History.)

[end plate 1]

[101
18]
648

The Parecis call the Nambicuara "those who sleep on the ground" and ridicule them in other ways. One does not have to remain long among the Nambicuara in order to feel this underlying hatred, mistrust, and despair, which create in the observer a feeling of depression not unmixed with sympathy.

198

The Nambicuara is the only tribe I have met who speak pidgin Portuguese, which without some training is almost unintelligible. For instance, "bastante" becomes nanasia, "pequeno" becomes akihi, "grande" becomes papai, and "cinco" becomes pinio. If they wish to compare two things to bring out a likeness they say this thing is the brother of something else.

142
171

Compared with their neighbors, the Parecis and Irantxe, the Nambicuara are taller, darker, and longer-headed. It is very easy, for instance, even at a distance, to distinguish Nambicuara children from Parecis children when they are bathing in the river. In contrast to the light brown of the Parecis skin the Nambicuara skin appears to have an element of black that gives it a dark-gray undertone. Many individuals have a certain amount of wave in their hair, although the waviness may be accentuated by the unkempt matted condition of the hair. Detailed measurements and indexes are given in Appendix 3.[1] The eyes of the Nambicuara are very dark brown, almost black in some individuals, and have a brightness which contrasts sharply with the rather dull eye of the Parecis. The only other Indians that I have met with this brightness of the eye are the Caduveo. This brilliance of the eyes does not appear to be correlated with health, for even the sick have it among both peoples.

131

The Nambicuara, as a whole, occupy a territory bounded on the east by the Papagaio River and on the west by the headwaters of the Rio Roosevelt and the Pimenta Bueno River. To the south they extend as far as the head waters of the Rio Juruena and the Rio Kabishi. To the north they are bounded by a line running roughly from latitude 12°30′ on the Papagaio River to latitude 11° on the Rio Roosevelt. Formerly, it is believed, they extended further northward. The telegraph line runs through Nambicuara territory beginning at Utiarity and ending at Barão de Melgaço to the west. The territory to the south and east of the Nambicuara is occupied by the remnants of the Parecis. To the north of the Nambicuara

101

[1] [See cat. 11b, 128-135.-A.] [p. 85(a)]

4: Oberg E-5 (1949)1953
SP17 Nambicuara SP17
Brazilian Indians SL4
B 141 144

derived from Von Eickstedt's Borodide type. Unfortunately Von Eickstedt (1934, p. 790) has also confused the picture by considering the Anuñ and Nahuqua representatives of the Lagide or Lagoid type. Bracketed with the Anuñ and Nahuqua are the Cayapó and Cayapó, and, further afield, the Botocudo and Aimboré. In addition, the Bacairí are said to show Pampide influence (Von Eickstedt, 1934, p. 787). But no evidence for this is offered. Meager as the series in table 1 are, it seems preferable to use them as the basis for tentative conclusions rather than to indulge in the risky short cuts of second-hand impressionism.

Morionally, the Parecí series appears to tie in well with the Upper Xingú tribes, except that it is somewhat longer-headed, due possibly to assimilation of longer-headed Nambicuara. Tentatively, then, the Parecí may be included in the Upper Xingú racial unit, especially since Oberg (p. 60) has noted the close similarity of the Parecí to the Bacairí. Possibly the Irantxe would also fit into this unit, although the present sample does not adequately indicate it.

N 8 141 142

The metric position of the Nambicuara is not wholly clear from the present data. The two Nambicuara series are longer-headed than those from the Upper Xingú Basin, and possibly higher-vaulted (for Oberg's series), shorter-faced and narrower-nosed as well. Their skin color is perceptibly darker than the neighboring Parecí; in fact Oberg stated (personal communication) that when seen together swimming in the river, he could easily sort out the Nambicuara children on this basis. It is quite possible that the Nambicuara represent one of the living groups representative of the Lagoa Santa type (Newman, 1951, p. 90), but confirmation of this must await new findings by Vallard[1] and others.

B 141 144

Oberg (p. 60) has noted the decided contrast between the Upper Xingú and other tribes north of the Planalto do Matogrosso and the "large-framed, coarse-featured" Bororo and Guató to the south. This distinction is probably on a full racial level, as already indicated by Von Eickstedt (1934, p. 731) and Imbelloni (1938, p. 339) who place the latter people with the Pampide or Pampide type of the Chaco and Pampas.

[1] Through Imbelloni (1938, pp. 339-340) we learn that in 1908 Edgar Vallard made physical studies on three Nambicuara bands: The Tagnani, a Brazil-wide group, and the Sabane. Mean stature for 19 male Nambicuara measured by Vallard is 162.9 cm.

[p. 133 (B)]

4: Oberg K-5 (1949)1953 Bororo Sp8
SP17 Nambicuara SP7
Brazilian Indians SL4
Br
M1
144

with, if there were more information concerning them. Largely because Ehrenreich (p. 133) considered the Trumai a people apart, I have hesitated to include them with their Upper Xingú neighbors. The racial unit proposed here seems to fit best as part of Von Eickstedt's Brasilide or Imbelloni's Amazonide groups. It is characterized by short stature and, in the Upper Xingú Basin at least, by an unusually heavy thorax and very muscular upper arms in contrast to less well-developed legs (Ehrenreich, 1897, p. 100). Head form verges on brachycephaly, and vault heights appear rather low for American Indians. Rather narrow faces predominate, and the nose seems medium-narrow, with a straight or convex bridge. Information on unexposed skin color is not available, but chances are that the Upper Xingú Basin people are rather lightly pigmented. Hair form is straight to low waved, with some curly hair, particularly among the Bacairí (Ehrenreich, 1897, p. 81). Bacairí men, however, are said to sometimes use wooden hair curlers (*Lévi-Strauss*, 1948, p. 337). Face and body hair are said to be sparse (p. 15).

N
M2
144

The Nambicuara stand apart from the Upper Xingú Basin people in being longer-headed and possibly higher-vaulted, shorter-faced, and narrower-nosed. They are also perceptibly darker in skin color. There is a good chance that the Nambicuara represent a remnant of an old South American racial strain, possibly linking with Lagoa Santa.

Bo
M2
144

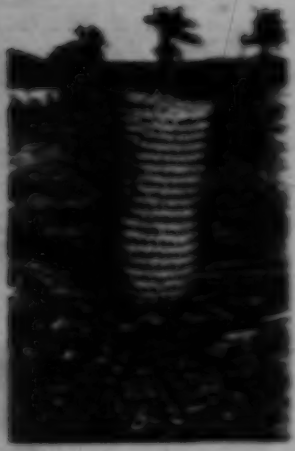
In their greater stature and more rugged bodies and faces, the Umotina, along with other Bororo subtribes, are strikingly different from the more gracile Upper Xingú tribes and the Nambicuara. The Umotina are materially much closer to the Carajá of the Araguaia River than they are to the São Lourenço Bororo. If the Umotina measurements are no more than slightly influenced by neo-Brazilian admixture, a greater physical variability exists among the Bororo than hitherto has been recognized. Whether the concept of the Pámpido race is sufficiently elastic to include the Umotina is a question best decided by Imbelloni and his fellowworkers.

Br
144

Viewed from a geographic standpoint (see map 3), the physical anthropology of the Upper Xingú Basin tribes, the Nambicuara and the Bororo fall into an understandable pattern. The

411
N2
291
226
286
301

372
316
415
142



881
301
382
241
142

[p. 136 (2)]

142
291
301

[m]

[p. 136 (M)]

§ Roquette-Pinto E-4 (no date)1913 SP1? Nambicuara SP1?

Material.

Little has hitherto been known of the Nhambiquara who inhabit the valley of the Juruena and are spread thence to the rivers Sacuri and Gabiro, affluents of the Guaporé. In 1908, an official Brazilian explorer, Colonel Rondon, during his journey in the interior of Matto Grosso, was able to enter into friendly relations with them, collecting ethnological objects, and gathering information of their life, geographical distribution and customs, with these also of the Parecí.

The Parecí give the names Uáikoáiteri and Coáisaiteri to the Nhambiquara, thus dividing them into two groups. Individuals of the latter group have darker skins and are more warlike. Colonel Rondon appears to have cleared up the meaning of the name Kabixí, which has been a cause of confusion, as often happens with collective names like Bugre, Tapuya, Guayanás and others. The dwellers in Villa Bella (Matto Grosso) were accustomed to call Kabixí those Indians whom the Parecí called Uáikoáiteri, and who, as now stated, are Nhambiquara. This name of Uáikoáiteri is given by the Parecí of the sub-tribes Kozizóti and Uaimaré of the rivers Arinos, Sacuriná, Tabaza-ína and Tinaleiró to their kindred of the Kozizóti group who inhabit the upper parts of the *Rio Verde*, the *Juba*, Colorgal and Juruá. The term Kabixí is derogatory, implying an inferior condition.

The Nhambiquara are usually of medium height; they have large teeth, the abdomen rather prominent, muscular thighs, slender legs and well made feet. They perforate the nostrils, the nasal septum and the ear-lobes. Through the holes made in the nose they pass small pieces of wood, and from the ear lobes they hang ornaments made of small beads of cement. They wear armlets, bracelets, leg ornaments and head collars made from the fruit of the mucujéba. They live by the chase, but also plant maize, yuca, potatoes, mandioc, and beans. They smoke leaves similar to Brazilian tobacco and do not use hammocks but sleep on the ground, like the Canoa-díniri and the Amixiára of the Gran Pajonal.

In the collection made by Colonel Rondon for the National Museum at Rio de Janeiro there is an alimentary paste similar to the Kitchbí of the Parecí, made from pounded mandioc. The native lyes or bitumen is used with string to fasten arrow points to their shafts. It appears to be a mixture of Cumiá and wax, and is preserved in leaves of the Maki-maki palm. It melts at a very low temperature.

To fell trees a stone axe, fixed in a wooden handle by means of cord and bitumen, is used. The Indian who succeeds in felling certain trees with this primitive instrument receives as reward an arara or macáw feather for a nose-ornament. Such a decoration is usually reserved for warlike prowess among the natives of Brazil. The bows are large, strong, of red wood and well-polished, with semi-cylindrical transversal section. Those in the Rondon collection vary from 1m. 80 to 2m. 38 in length. To draw an arrow of 50cm. between the larger bow and its string of taxeen a traction force of 60 kilos. is necessary, as verified by the dynamometer. There are five types of arrows. They have two musical instruments, one, a double flute made of two pieces of bamboo tied together, the other, two concave disks of calabash, about 6 cm. in diameter, united at the edges by a strip of Maki-maki and lace. The upper disk has three orifices.

Chapter VIII

Physical Anthropology and Pathology

129 [176] Unfortunately in 1912 the Nambicuara were not yet sufficiently accustomed to the presence of strangers in their mountains. In spite of their tribal willingness, they viewed my research with justifiable suspicion.

101 The Indians who were examined belonged to the following
129 groups: Cocozu, Anunze, Tagnani and Tawite [Tauité]. Among the Uaintazu, a still hostile group, I was able to gather only one incomplete set of data. The state of excitement of the Indian during the examination did not permit better results.

142 Their skin is the color of yellowish burned sienna, dark among the Cocozu, light among the others. Some Tagnani individuals have an almost pinkish complexion. Many nearly black types are found among the Indians of the Juruena and Juina rivers; these are the darkest Indians in Brazil. On the Roquette-Childe color scale used in the National Museum of Rio de Janeiro, the coloring of these Indians varies between numbers six and ten.

The skin is coarse and wrinkled.

The hair is straight and coarse (lisotrichous). Some individuals have wavy hair similar to that of the Polynesians. The Indians
141 usually pull out their body and face hair and cut it on the forehead with a bivalve shell. [176] A few of them leave some strands of hair above or below the lips.

[146] Nearly all permit their nails to grow freely, for they make useful implements to tear the meat at mealtime.

[147] The soles of their feet never become thickly callused as those of Negroes who go barefoot.

142 Their feet are relatively large, their legs slender and muscular. The abdomen is prominent, the hands small. The chest is knotty [encordoado] and not very large.

141 The measurements which we were able to obtain for normal adult males are shown in Tables A and B.

[See pp. 66-67, category 116. -Analyst]
[illegible -Analyst]

[W] Table C[4] provides the data furnished by the pelvic measurements taken on some of the women, which indicate that the pelvic diameters are small. This is either what obstetricians call a "slender pelvis" [bacia gracil], or else it is a normal variant of the so-called aequabiliter justo minor (aequabiliter) found in our clinics in its aberrant form.

Women with such small pelves are [generally] short in stature; Nambicuara women are 1.47 meters in height as compared with 1.62 meters for the men.

Since as a general rule the stature of women is some seven per cent shorter than that of men, the height of Nambicuara women should be about 1.51 meters.

Roughly, it may be said that [Nambicuara] women are twelve centimeters shorter than [Nambicuara] men. In Table C, however, we find some types which exceed this average.

Some interesting facts were provided by an examination of [female] body proportions carried out on a few individuals who presented a configuration of the most characteristic physical traits found in Nambicuara women. [Page of plates 176] [177] The resulting data are indispensable to the task of comparative physical anthropology.

The height of the head is slightly more than six times the height of the body (6.8).

The cerebral segment of the face and the respiratory segment are identical [in size]; the digestive segment is larger than the others.

The distance between the eyes (internal palpebral breadth) is longer than the lid opening; thus the eyes are set far apart due to the width of the nasal root.

[W] The trunk is quadrangular, without lumbar depression and without a trace of steatopygia. The breasts of pubescent girls are small and cup-shaped, according to the Pinto-Bartels classification. In mothers they are large and not always widely separated; the base of the nipple is cupped outward, and the teat is erect. Among some of the mothers, the space between the breasts is half the diameter of one of the breasts.

The mid-point of the body is located above the pubic symphisis.

The jugulo-xiphoid distance (from the sternal furculum to the

[See p. 68, category 116.-Analyst]

7: Roquette-Pinto--2A E-4, 5 (no date)1930 SP17 Nambicuara SP17
(ca. 1912)

[176]

Nambicuara Indian

Uaicurida--Indian of the Juina River

Serra do Norte Indian

Nambicuara Indian

141 xiphoid appendix) is half the xiphoid-pubic distance; thus the height
142 of the abdomen is twice the height of the chest. In turn, the xiphoid-umbilical distance is twice the length of the umbilical-pubic line. This means that the navel of Nambicuara women lies closer to their pubis.

Pinard has already commented on the practical importance of these ratios in the semeiology of pregnancy. He showed how wrong it would be to apply to all races the research data that concern only a few.

I saw several pregnant Nambicuara women. The pregnancy was already in an advanced stage, but they would not allow any serious examination and I can state nothing about it.

147 [178] It is relevant to point out, however, that none of them exhibited those intradermic furrows caused by the forced distension of the abdomen ("pregnancy weals") which occur frequently among white women.

In any case, the skin does not always have the same coefficient of extensibility.

The Indians' skin is endowed with special properties of which we know little. Martius depicted in his Atlas a Miranya Indian whose pierced nostrils had stretched so much that he could wrap them around the ears on either side.

The lips of the Botocudo provide another example of this.

141 Among the males, the three chief segments of the head follow
142 the same ratio. The digestive segment is larger than the other two.

Again the height of the chest is half the height of the abdomen. The same ratios found among the women between the chest and the abdomen and between the parts of the latter are found among the men.

In view of these thoracic-abdominal ratios and of the distance from the navel to the pubis, it may be said that the Nambicuara man has a woman's trunk; and to carry further the study of these interesting proportions, it would not be wrong to assert that among these people the adult retains certain morphological characteristics peculiar to childhood, such as the location of the navel.

141 The mid-point of the body is located differently according
142 to sex: in the men it lies at the lower edge of the public symphisis.

The lower limbs of the women are longer; the men have a longer trunk. The women tend to be macroskelic, the men brachyskelic. We may note here that data obtained by Alex Hrdlicka among adolescents in North America proved the opposite to be the case among white populations.

The stature of the men is seven and a half times the height of the head; this follows the Greek rule; it is an interesting fact. The distance between the eyes is longer than the lid opening; the total height of the face is slightly greater than the length of the hand. The hand is about one tenth the total height of the body, the foot one eighth. The arm and forearm are roughly the same length. Merchnikoff's "Mongolian eye" is rarely found.

Among the Indians of the Serra do Norte ["Northern Mountain Range"], premature loss of the incisors does not occur as it does among the Parecsi.

145 According to my observations among some boys and youths, tooth-cutting does not follow the pattern usually found in the white race; the permanent teeth seem to appear at a different age.

Among whites, as a general rule, the dental arches are filled out as follows:

—	—	∧	o	o	O	O	O
8	9	1	10	11	7	13	18

1 [should read 12 in light of explanation below.- Analyst]

The first molar appears at the age of seven, the median incisors at eight, the lateral incisors at nine. The first premolar is cut at ten, the second at eleven; the canines emerge at twelve, the second molar at thirteen. The wisdom tooth or third molar appears at the age of eighteen, fragile and useless, [180], if it does not remain embedded in the gum through life.

Indeed the most interesting facts about the dentition of these Indians relate to the wisdom teeth, for more than once I noted their presence in youths who had certainly not yet reached their eighteenth year.

7: Roquette-Pinto--QA E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

164
142
302

Indian woman of the Serra do Norte

Skin disease of the Serra do Norte Indians (unretouched photograph)

Nambicuara Indian

Tawite Nambicuara

7: Roquette-Pinto--13A E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

NH2
516
854
291

Tagnani mother and daughter

Tagnani mother and son

Tagnani Indian

Serra do Norte Indians

7: Roquette-Pinto--138 E-4, 5 (no date) 1938
(ca. 1912)
SP17 Nambicuara SP17

142
516
291
301

Tagnani Nambicuara Indians

Nambicuara Indian

Tagnani girls

Indian woman of the Serra do Norte

7: Roquette-Pinto--13C E-4, 5 (no date) 1938
(ca. 1912)
SP17 Nambicuara SP17

[206]

142
411
516

Indian of the Serra do Norte shooting an arrow for elevation.

000

113

entre o tokelau da Asia e da Oceania e o chimberê dos indigenas de Mato-Grosso [Parasitological and Clinical Affinities between the Tokelau of Asia and Oceania and the Chimberê of Mato Grosso Aborigines]." Boletim do Museu Nacional, Vol. 6 (1930) No. 2.

[Pp. 191 through 210 omitted because they do not pertain to the Nambicuara.]

114 [211] If we compare the Serra do Norte Indians with other Brazilian aboriginal types, the following similarities and differences become apparent and worthy of note:

Skin: Their skin coloring places them alongside the Bororo and Caraja. (1) The southern group comprises the darkest Indians in Brazil.

[13]

1. The following data from Paul Ehrenreich's Estudos antropologicos sobre os Primitivos Habitantes do Brasil [Anthropological Studies on the Primitive Inhabitants of Brazil] (1897) were cited earlier by the author: "The skin color of the Paresi and Bororo is considerably darker and even more reddish [than that of other groups cited], being comparable to the tone of terra cotta (Broca Scale 30, 32, 44). The Caraja are the darkest on the exposed areas of the body." (Ed.)

114 Hair: The average index found in cross-section was about 59, very close to that of the Semang (Negritoes) of the Malayan Peninsula. Very intense pigmentation, thick medulla; circular section. [Fig. 15]

Stature: Twenty-five percent [of the Serra do Norte Indians] are less than 1.60 meters in height, 56 percent from 1.60 to 1.65 meters, and 19 percent from 1.65 to 1.70.

7: Roquette-Pinto--14A E-4, 5 (no date) 1938
SP17 N(ca. 1912)
SP17 Nambicuara SP17

[203]

142

Fig. 15--Histological sections of hair of the Nambicuara Indians. Embedded in paraffin.

101 The Anunze of Campos Novos speak of the "Tayopa" and "Shaodi-Koka" who have not yet been found; in the far north of the region, Rondon has recently discovered tribes such as the Kepikiriwat(1)

1. The Tupian Indians of the Gi-Paraná and other tribes were described in Missão Rondon [The Rondon Mission] (Rio, 1916), and in the memoirs of Curt Nimuendajú published in the Journal de la Société des Américanistes. The Archivos do Museu Nacional, Vol. 25 (1925) contain "Notas Antropometricas sobre os Indios Urupás [Anthropometric Notes on the Urupa Indians]" by Roquette-Pinto and A. Childe.

which belong to other groups.

The Tagnani and Tawite refer to an enemy tribe which they call "Malutundú," "Ualutdú" or "Ualút-ndú."

[Page of plates 216.]

[217] It is likely that the Indians on whom the Nambicuara [525] have bestowed this name, which means tatu galinha [a nine-banded armadillo, Dasypus tatusia novemcinctus] are the Mundurucu of the Upper Tapajoz.

It is worth noting that the Anunze called the Cocozu "Cocozê," while the latter call the former "Anunzú."

The Cocozu call the southwestern group "Uaintaçú," while the Anunze call them "Uaindzê."

These Uaintaçu or Uaindze are the same people known in the vicinity of Mato Grosso, on the Guaporé River, by the name of "Cabishi"—a term which in turn has been applied by the Paressi in a pejorative way to the Cozarini group of their own tribe.

The Paressi have also bestowed on the Nambicuara the name of "Uaikoákoré" (Ground Brother) because they sleep directly on the ground.

[142] The Tapanyuna of old, located by the chroniclers on the Upper Tapajoz, must have been Nambicuara of the Cocozu group, who are indeed the darkest people in the whole Juruena Valley. They fit their Tupian appellation of "black men."

7:Roquette-Pinto--35A E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 242]

142
516
291
301

Uaintaçu Indians
Post at Campos Novos

Serra do Norte Indian

Cocozu couple

Annnnz Nambicuara (Nuleke's father)

7:Roquette-Pinto--438 E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 254]

142
302
291
301
516

Anunze women.

Tawite camp at Tres Buritis.

7:Roquette-Pinto--508 E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 264]

·Sil
192

Serra do Norte Indians at the Telegraph Station of Utiariti.

Paressi and Nambicuara at the Utiariti Station.

8:Vellard--16 D,E-5 (1938) 1939 SP17 Nambicuara SP17
Çabanè

Plate IV

278
142
415
302
516

A

B

278
415
516

C

Preparation of Çabanè curare (Vilhena region)

A-B. Draining of the bark with cold water.

C. After boiling the liquid is transferred into another receptacle where it will be concentrated at low heat.

Plate V

A

B

C

D

/See captions on next page./

8:Velland--17 D.E-6 (1938) 1939 SP17 Nambicuara SP17